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## BOOK REVIEWS

*The North American Indian.* By EDWARD S. CURTIS. [New York : The Author, 1907] 4°, Vol. I, xvii, 161 p., 79 photogravure plates bound with text, and portfolio of 39 separate supplementary plates 20x24 in. Vol. II, xii, 142 p., 75 photogravure plates bound with the text, and portfolio of 35 separate supplementary plates 20x24 inches.

The first two volumes of this great work made their appearance during the closing days of 1907. The plan of the publication as announced calls for twenty volumes dealing with the Indians of the United States and Alaska, and, as the title page informs us, the entire work of preparing the text and making the illustrations as well as the labor of publication is undertaken by the author, Mr Edward S. Curtis, who as a photographer of Indian life has been well known to the scientific world as well as to the general public for a number of years. Mr Curtis's photographs have become familiar to all interested in the subject through the exhibitions of his work that have taken place from time to time and which have been universally admired and highly commended by artists, as well as by those whose interest in them is of a purely scientific character. Indeed, there has never been seen a series of pictures from brush or camera which so artistically and at the same time so accurately illustrates the life of the Indian tribes living within the United States, or which portrays so truthfully the physical types characteristic of these tribes. It is not to be supposed, however, that the work now offered to the public represents the Indian by means of a series of illustrations, for it is as an author that Mr Curtis now achieves distinction, recording in an easy and vigorous style the impressions of an acute observer. Each volume contains a complete description according to the most approved models of the peoples with which it deals, supplemented with well-chosen pictures by the author's camera. We are informed on the title page of the volumes under review, that the field research, by which is meant the making of the photographs and the collection of ethnological notes from which the text is prepared, has been conducted under the patronage of J. Pierpont Morgan, Esq. In mentioning this fact the reviewer has in mind the immense service which has been rendered to Anthropology as well as to American History by Mr Morgan, a service that can be properly appreciated only by those who understand the importance of the records left

by the American Indian in relation to the general uses of historical science and to the development of human culture. Mr Curtis's work is not to be classed with those that are written for the specialist. On the contrary, while its value to science cannot be over-estimated its appeal is rather to the general public, and the form in which it is cast makes it not only intelligible but vastly interesting even to those uninstructed in the methods of ethnology. This has been achieved without any sacrifice of scientific accuracy, and the work is entitled to the notable distinction of being the first general work dealing on a large scale with the habits and customs of the American Indian which presents a true picture of Indian life. The author tells us in his preface that the work had its inception in 1898, and since that time months of arduous labor have each year been devoted to accumulating data necessary to form a comprehensive and permanent record of the important tribes of the United States and Alaska. The value of the work, Mr Curtis informs us, "will lie in the breadth of its treatment, in its wealth of illustration, and in the fact that it represents the result of personal study of a people who are rapidly losing the traces of their aboriginal character and who are destined to become assimilated with the 'superior race.'"

The illustrations present vividly to the eye such facts of Indian life as can be accurately recorded by means of the camera. First are represented types of old and young, to which are added pictures of their habitations, industries, ceremonies, games, and everyday life, and, as the preface justly states, each photograph is an illustration of an Indian character or of some vital phase in his existence. Apart from their ethnological value they possess artistic merit of a very high degree, and reveal the fact that the photographer has an unusually keen eye for the artistic possibilities of the Indian and his surroundings. The homely phases of aboriginal life in the primitive hut are made to appeal to the imagination through their artistic treatment, and this result has been successfully achieved without the slightest loss of scientific accuracy. The landscape which constitutes the natural surroundings of the Indian and out of which his environment is made, is constantly before the mind's eye while one reads Mr Curtis's account of him, and thus the influence of environment is never lost to sight.

The first volume deals with three tribes — the Apache, the Jicarillas, and the Navaho. In dealing with the first of these the author gives us at the outset an historical sketch of the tribe and follows it with chapters on their homeland, life, mythology, and medicine-men, a selection of topics which is adhered to in a general way throughout the two vol-

umes under review. The author's style is vigorous and clear, and the narrative moves forward smoothly, carrying the reader irresistibly through a series of vivid pictures in which appear the naked landscape of the great Southwest, the background of the Navaho *hogán*, of the primitive Apache house, of all the picturesque details of Indian life. In dealing with mythology, the author has adopted a plan of presenting his readers with the typical myth of each tribe, and in this way he is able to record a series of myths heard by himself from the elders among the Indians, and representing the mythical conceptions current among the different tribes. In connection with these conceptions, and also with the functions of the medicine-man, we are made familiar with a number of rites and ceremonies that make up a large part of the religious life of the Indians, and represent their attitude toward the supernatural powers. This phase of Indian life is well expressed by Mr Curtis in the following characteristic paragraph.

“The Apache is inherently devoutly religious ; his life is completely molded by his religious beliefs. From his morning prayer to the rising sun, through the hours, the days, and months — throughout life itself — every act has some religious significance. Animals, elements, every observable thing of the solar system, all natural phenomena, are deified and revered. Like all primitive people, not understanding the laws of nature, the Apache ascribe to the supernatural all things passing their understanding. The medicine-men consider disease evil, hence why try to treat evil with drugs? Disease is of divine origin, so to the beneficent and healing gods the Apache naturally make supplication for cure.”

Formerly the territory over which the Apache ranged extended from western Texas to the Colorado river, while they carried their predatory raids southward to Sonora and northward to the country of the Navaho. At the present time they number not more than six thousand, and it is probable they have never exceeded ten thousand, yet for a long period of time this small band of nomads kept the other tribes of the great Southwest, as well as two white nations, in a constant state of dread. “His birthright was a craving for the warpath, with courage and endurance probably exceeded by no other people and with cunning beyond reckoning. Although his character is a strong mixture of courage and ferocity, the Apache is gentle and affectionate towards those of his own flesh and blood, particularly his children. Fear to him is unknown. Death he faces with stolid indifference ; yet Apache men have been known to grieve so deeply from the loss of a friend as to end their troubles by self-destruction.”

This appreciation of the Apache character reveals an intimate ac-

quaintance made possible only by a sympathetic attitude and an unbiased mind. The Apache like all other Indians is intensely conservative and places a barrier between himself and the white man which can be removed only by rare diplomacy. Mr Curtis has much to say that will be matter of surprise for many of his readers whose conception of Indian life and character has been formed under the influence of popular tradition or of writers who themselves have been perverted by ignorant prejudice or by misguided sentiment. To give a single example of the type of popular fallacy to which I refer, there is no belief more common among white people everywhere than that which ascribes to the Indian the gloomy disposition, a belief that has little foundation in fact. Referring to this popular error, Mr Curtis writes: "Surely he who says the Apache is morose, stolid, and devoid of humor, never knew him in the intimacy of his own home."

The Navaho, while speaking a language closely allied to that of the Apache, are contrasted with these in their manner of life, for while semi-nomadic, their chief activities are concerned with agricultural and pastoral pursuits, and their handicraft has become widely known through the Navaho blankets, the manufacture of which still constitutes one of the most important Indian industries on the continent. Mr Curtis is of the opinion that the art of blanket weaving has not been borrowed by the Navaho, as has been supposed, but developed by them independently. The Navaho, like all Indians, are intensely religious and even at the present time preserve more of the primitive rites than is usual with natives who have been so long under the influence of white teachers. The Night Chant, together with other important ceremonies, is dealt with by Mr Curtis in detail from the records of his own observations.

The second volume deals with the Pima, Papago, Qahatika, Mohave, Yuma, Maricopa, Walapai, Havasupai, and Apache-Mohave or Yavapai. These nine tribes belong to two linguistic families, the Piman and the Yuman, and they reside within the limits of Arizona, extending into the Mexican state of Sonora and into eastern California. The Yuma and the Mohave, dwelling on the banks of the Colorado, are physically among the most finely developed of all the American Indians. In the high altitudes live the Walapai, a hardy tribe of mountaineers, whose habitat, unfit for agriculture, renders the tribe one of the most wretched within the borders of the United States. The Maricopa occupy the valley of the Gila, and exhibit the same characteristics as the inhabitants of the Colorado, large of physique and slow of thought. These tribes, together with the Havasupai, belong to the Yuman linguistic family, the dialects of which are heard from the Grand Cañon to the Gulf of California. According to

tradition their place of origin was on the California side of the Colorado river, opposite Fort Mohave, and the Mohave represent the parent stock. They became well known to history in the days of the California gold rush, for they lived in their primitive way unmolested until 1849 when the emigrant trains and mule teams which crossed the Colorado river at Indian Ferry brought these tribes for the first time in contact with civilization. Pertaining to one linguistic stock, they differ widely in physique, culture, and temperament. The six tribes which live within Arizona and California are therefore divided by Mr Curtis into two groups, which he distinguishes as mountaineers and lowlanders, and which represent the usual characteristics that go with these physical conditions. Of all mountain dwellers none have a stranger habitat than the Havasupai, whose home is in Cataract Cañon, a tributary of the Grand Cañon of the Colorado. At a spot where the great gorge widens into an amphitheater they have made for themselves a garden between the rugged walls that tower for half a mile above them. A vivid picture of this dwelling-place is given by Mr Curtis. "To reach this little oasis there are but two trails, and he who selects one will wish he had taken the other; both follow routes chosen by prehistoric man. The sandalled feet of unknown generations toiled up and down these tortuous ways ages before there was need of making them accessible for beasts of burden. After hours of winding about sheer cliffs, down narrow gorges, patiently picking a way back and forth across crumbling rocky slopes, one reaches at last the home of the Havasupai. The floor is half a mile wide, scarcely two miles long, and contains an area of less than five hundred acres. The never-ending stream from which this small but picturesque tribe derives its name, and which makes life possible in the depths of the gorge, flows through the length of the little garden spot, then in a cataract leaps from the floor of the cañon to be caught in a pool below."

The Pima, Qahatika, and Papago constitute that part of the Piman family represented in the United States. According to their mythology the massive structures, now in ruins, that the traveler sees in the Salt and Gila valleys, of which the best known is Casa Grande, were built by their ancestors, who also were responsible for the extensive irrigation works of which the remains may still be seen. At an early period of the colonization of the Southwest the Pima came in touch with the Spanish missionaries, and they have always been noted for their friendly attitude toward white people. Like most of their brethren in the Southwest the Pima are an agricultural people, raising crops by the aid of irrigation, conveying water from the rivers in canals. The skill of their handiwork is perhaps

best exhibited at present in the art of basketry, of which they make a considerable variety, possessing strongly marked characteristics in both form and decoration. Although the Pima have never shown any inclination to resent the encroachments of the white man, they are the only desert tribe that withstood the attacks of their hereditary foes, the Apache. Although no better equipped for war than their congeners of the desert, they retaliated for the depredations committed upon them and supplied by cunning and strategy what they lacked in warlike qualities. When the emigrant trains first made their way across the desert they were accustomed to take refuge among the Pima from the marauding Apache.

We must not expect to find however in these pages much matter dealing with the relations between the Indians and the white man. Mr Curtis does not feel called upon to deal with these aspects of American history. His labors are almost purely ethnological, and the volumes before us give striking proof of an ethnological work of prime importance. I have not attempted to describe the contents of the two volumes, for that would be impossible in a review. To convey an adequate impression of the breadth of treatment presented in the recorded observations, not less than to do justice to the fine artistic feeling shown throughout, would be difficult for a reviewer. President Roosevelt, writing an appreciative Foreword to the first volume, attributes Mr Curtis's unusual power to the fact that he is an artist as well as a trained observer . . . whose work is far more than accurate, because it is truthful. In this statement, indeed, we find the keynote which is struck at the beginning and sustained throughout the two volumes; but Mr Curtis's power is due no less to his industry and hardihood, which have enabled him to overcome the physical difficulties of his task. My object in this review has been to indicate his method of treatment and to give one or two examples of his style.

As modern examples of bookmaking, the two volumes exhibit the highest degree of excellence. They are printed on the best handmade paper and the illustrations are finely engraved on materials that will not soon perish. It is fitting that a monumental record of the American Indian should be made on materials that will endure long after his race has passed away, and that, unlike most books of the day, stand a chance to survive even the civilization that has replaced him.

Each volume is provided with a carefully prepared appendix giving, in the most compact form possible, a description of each tribe assigned to that volume, together with a vocabulary and a comprehensive index. The appendix alone constitutes a valuable and convenient work of reference.

The editing of the entire series has fallen to Mr Frederick Webb Hodge, of the Bureau of American Ethnology, whose editorial experience and knowledge of the literature relating to the Indians make him eminently fitted for the work.

G. B. GORDON.

*Exploraciones arqueológicas en la ciudad prehistórica de "La Paya" (Valle Calchaquí, Provincia de Salta), Campañas de 1906 y 1907.* Por JUAN B. AMBROSETTI. Publicaciones de la Sección Antropológica de la Facultad de Filosofía y Letras, No. 3 (1ª Parte) en la Revista de la Universidad de Buenos Aires. Buenos Aires: 1907. 8°, 278 pp., 121 figs., map.

In this excellent treatise Dr Ambrosetti describes the results of the second and third expeditions conducted by him during 1906-1907. These two expeditions dealt with the archeology of one of the prehistoric sites in the Calchaquí valley in the Province of Salta, to which the name of "La Paya" has been given. The excavations were conducted on the right bank of the river La Paya, where the terrace is surmounted by a well-defined group of ruins consisting of a walled city covering an approximate area of six and a half hectares. Within this area are many ruined houses, rectangular in plan and measuring four to five meters wide by eight to ten meters long. These houses, built of stone, have in a very large measure disappeared beneath masses of debris, and time did not allow of their excavation. The character and arrangement of the houses are much the same as those encountered at the ruins of Quilmes described by Dr Ambrosetti in the *Boletín del Instituto Geográfico Argentino* in 1897, except that the circular constructions of Quilmes were not found in La Paya. The characteristic feature of the houses consists of the subterranean chambers, or cellars, in the construction of which the builders took advantage of the irregularities of the ground, digging chambers in the hillsides or in the slope of the terrace and lining these with stone, usually rough water-worn fragments from the river, but sometimes crudely shaped by hand. The superstructure supporting the roof was built of wood, of which the region furnishes an abundant supply. The principal edifice within the walls is a large rectangular enclosure of a special kind of stone found at a distance of two leagues, which cleaves naturally into square blocks. It is the remains of a building measuring thirty meters and ninety centimeters long by four meters and thirty centimeters wide. The walls, measuring three meters and forty centimeters high, were presumably surmounted by a thatched roof supported on poles. Though the function of this building, known as the *Casa Morada*, is not apparent, its prominence and superior construction suggest that it